563 262 mutton fat they bake a type of bread resembling a doughnut. The best-liked meat is horsemeat, but it is a dish only for the well-to-do. The daily menu comprises boiled and roasted mutton, with rice, if any is available, milk, cheese made from yaks' and sheep's cream, and small fried pieces of mutton. The main drink [273] is kumis. It is prepared from mares' milk by shaking it in a leather bottle and then leaving it to ferment.

563 262 779 Both the sedentary and nomadic Turks of Sinkiang are bound by Moslem dietary laws, which generally are strictly observed. The Koran expressly prohibits eating four things: (1) the animal which dies of itself, including "the strangled animal, and that beaten to death and that killed by a fall and that killed by being smitten with the horn and that which the beasts have eaten", (2) the blood of slaughtered animals, (3) the flesh of a swine, and (4) an animal which has not been slaughtered by a Moslem according to the prescribed rules in the Koran and over which the name of Allah has not been invoked. The drinking of alcohol, except [273] for medicinal purposes, is also prohibited by the Koran. However, [369] the Moslems of Sinkiang, particularly the city-dwellers, drink frequently.

Moderation in eating is recommended by the Koran in the following passage: "...Eat and drink and be not immoderate!" (7:31). But abstention from foods allowed by the Koran is discouraged: "O people! Eat the lawful and good things of what is in the earth!" (2: 168) Moslems are warned both against undereating and overeating as, for example, can be seen in the following directive: "O you who believe! Forbid not yourselves the good things which Allah has made lawful for you and exceed not the limits." (5:87)

Except for things prohibited in the Koran, the Eastern Turks enjoy most food. They eat a fairly well-balanced diet containing some meat, vegetables, fruits, and starches. Starches, however, far exceed the other food items. The most noticeable deficiency in diet is the lack of food containing iodine. They do not have access to much sea food, being so far inland.

B. Turkic Concepts of Disease

753 779 In Eastern Turkestan the cause of disease is attributed both to God and to the evil spirits, called "jins". According to Moslem [784] belief, disease is often a result of disobeying God's laws and directives. God's penalties for disobedience and his way of testing the True Believers take the forms of inflicting epidemics on the population. Man can avoid misfortune by being obedient and by putting his trust completely in God. The Headith (Moslem Tradition) reports that when the Prophet was asked about the Plague, he said that it was an infliction which Allah imposed upon anyone, but that he made it an occasion for the exercise of his compassion towards

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753 Moslems. No servant of Allah who was in a plague stricken city
779 ought to depart from it. He must remain steadfast, counting upon God and knowing that nothing will happen except what Allah has ascribed for him. If anything should befall him, he would earn the reward of martyrdom in the future world. The Prophet declared that contagious diseases, such as cholera and the plague, had no reality independently of Allah.

753 Older pre-Islamic beliefs prevalent among the people of East-
776 ern Turkestan attribute the source and cause of diseases and death
754 to evil spirits, which they call "jins", and which inhabit the body after the evil eye has been cast upon a person. Belief in the evil eye is extremely strong among the women. Skrine recorded some of the superstitions about the cause of disease and death: "If a woman feels liverish, she at once concludes that she has been bewitched, and goes to the du'a-khwan (witch-doctor).... There
754 are several death-spells in use. If a woman wishes her husband to die, she washes her head on seven successive Wednesday mornings; another method is to wear two caps, one on top of the other, for seven weeks. Similarly, a man puts a death-spell on his wife by combing his beard with two combs. In most countries where witchcraft and the evil-eye are believed in, the victim's hairs, nail-parings, etc., are peculiarly valuable to the enemy who wished to cast a spell upon him. In Chinese Turkestan, by a curious extension of this idea, this potency attaches also to the kafsh-massi or slippers which are worn over the long boots when outside and are removed on entering a house. If an enemy's slippers are found lying neatly together outside the room in which he sits, they are turned upside down or placed one on top of the other. If an enemy's death is desired the slippers are taken up and thrown down haphazardly.... A widely prevalent idea is that the death of a person affects the health of his or her surviving relatives." (Skrine, C.P., Chinese Central Asia, pp. 187-88).

Aside from these beliefs, the common people are unaware of
753 the modern, scientific explanations of the causes of disease and death. Only those who attend government schools (as opposed to the Moslem religious schools) are likely to learn some facts about human physiology and the existence of disease-carrying germs.

1. Sanitary measures included in the Moslem religion

779 The Moslem religious code, however, provides its own sani-
515 tary measures that are closely observed by the population. Most of these rules concern the cleanliness of the body, both for the purification of the soul, and for the sake of health. A Moslem is required to take a partial ablution before each of the five daily prayers. The partial ablution (wudzu) consists first of washing the hands up to the wrists, cleaning the mouth with water, washing the whole face from the forehead to the chin and from one ear to the other, wiping the head with wet hands and washing the feet

/The Chinese/

N knowledge of sanitation and elementary health regulations. Their
*563 concepts of health and disease rest mainly on the traditional beliefs.
751 The concept that dominates most of their thinking about the human
[772] body and its health is that of the Two Principles of yang and yin.
S These are philosophical concepts of the origin of all things. The
563 yang principle represents the male and the yin represents the
751 female. They stand for opposite poles - heaven and earth, sun
[772] and moon, day and night, heat and cold, life and death, positive and negative, strong and weak.

N In medicine, everything is classified as yang or yin. The
*563 exterior of the body - the skin - is yang, while the interior is
753 yin. The back is yang, while the abdomen is yin. The heart and
772 liver are yang while the spleen, lungs and kidneys are yin. A
826 S disease, accordingly, is yang when due to external causes and yin
563 when due to internal causes. Respiratory diseases, fever, and
753 diseases affecting the upper part of the body are yang diseases.
772 Chills and afflictions of the lower body, and circulatory diseases
826 are yin diseases. When the yin predominates, one suffers from
S yang disease; when the yang is in excess yin results. These two
N principles must be kept in mind when treating the disease, since
[278] the drugs and herbs are also divided into these two classes.

N Another Chinese concept concerning health is that of the exis-
*563 tence of the Five Elements - metal, wood, water, fire and earth.
751 According to this belief, the human body is composed of a mixture
753 of the five elements. So long as the proportions of these five
772 S elements remain in order, health results. If the balance is dis-
563 turbed, disease follows.
751 These beliefs are common mainly among the uneducated popu-
753 lation, the rural and the lower classes of the urban population.
772 In most cases, the higher classes have a Western knowledge of
N the basic elements of health and sanitation and know the basic
[184] facts of human physiology and the causes of transmission of diseases.
S N Illiteracy and ignorance is much greater in the Northwest region
[212] than along the Pacific Coast. Thus, in the Northwest, the beliefs are widespread and most Western ideas have not penetrated into the larger part of the population.

S Unfortunately, we do not have figures on the birth and death
N rate in Northwest China. The figures for all of China are given
114 in the chapter on "Health and Sanitation" of the General China
163 Handbook.
165

C. Predominant Diseases Among the Chinese

N The most common diseases are the fecal-borne ones. They are
*563 spread through the use of human waste as fertilizer. Andre Migot,
164 who travelled through Northwest China in 1946, dwells on this
364 S problem in his description of a typical middle-sized town in this
563 area (Tibetan Marches, p. 51): "Then there is the problem of sani-
164 tation. The total volume of human excrement produced every day
364